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Ah Niou.

Sian May.

Chan Yun.

Ah Kung.

Ah Zung.

CHINESE HELPERS IN THE "MARGARET WILLIAMSON HOSPITAL,"  
SHANGHAI, CHINA.



THE  
MISSIONARY LINK.

VOL. XX:

JANUARY, 1889.

No. 1.

RUSKIN gives us a trite thought enfolded in stirring language:

“If you do not wish for Christ’s kingdom do not pray for it. But if you do, you must do more than pray for it; you must *work* for it.”

This then is the measure of responsibility for a New Year—the extension of Christ’s Kingdom, promoted by our prayers, and our work. Nor do we have to wait long for the fruits of both efforts, for even now, according to the testimony of our representatives in heathen lands, the dawn glows with promise. One of them writes:

I have great joy in thinking over the large number of Christian helpers, who have gone from our school in Japan to be wives, and helpers, in the Church and Sunday-school work, of our young Christian preachers and evangelists. So often one or another Missionary says to us, “That was a grand good wife and helpmeet, you gave me for my native pastor of such a church. The whole church seems to have had an inspiration since she came to start a little Sunday-school work and visit among the women and children.” And so the work of training, which has taken so many years, and has sometimes been a “sowing in tears,” shines out clear and bright, and pays grandly in the end; and we who are so honored as to engage in it, either at home or abroad are blessed indeed.

WE present our friends in the illustration given on the opening page, to the Chinese helpers, in our Margaret Williamson Hospital, reproduced from a photograph sent us, by Dr. Elizabeth Reifsnyder. The names Ah Niou, Chan Yun, Ah Zung, Sian May, Ah Kung, are familiar to most of our readers, but around that of the latter, centres a peculiar interest, inasmuch as she is the slave girl, whom several of our friends in this country, desired to redeem. She was purchased by friends in Shanghai, and presented to the Hospital, as a suitable candidate, to be trained for medical work. As Chinese etiquette requires patients to be waited on by native helpers, it is a pleasant thing to see such attractive girls, training for this important work. Our readers are asked as they look at these faces, to remember the helpers in prayer, that they may become noble examples to their sisters, in the bonds of heathenism.

A MOST interesting and successful work for and among the blind of China, has been begun and carried on by Mr. W. H. Murray, of Scotland. The number of such unfortunates is 500,000 to 800,000. In the course of sixteen years he sold more than 100,000 copies and portions of the Scriptures in the Chinese and Tartar languages. He also, in acquiring the language, noted down the value of every sound he mastered and found that they were limited to 420. He reduced these 420 sounds to a system of equivalent raised dots for the blind Chinese beggars he met. His first experiment was tried upon a blind beggar boy, who was lying almost naked in the streets. Mr. Murray undertook to feed and lodge him, if he would apply himself to learning to read. *Within six weeks* he was not only able to read fluently, but to write with remarkable accuracy. Two blind men were next induced to learn, being taught by the boy. One was able to read well within two months, the other more slowly, but with great pleasure. The system has been applied to musical notation and several boys have learned to write music from dictation with extraordinary facility.

As the tidings spread, other pupils came, some of them able to support themselves. One man traveled 300 miles to put himself under Mr. Murray's tuition. Another brought his handsome young wife, about eighteen years old, who had lost her sight shortly before her marriage. In a few months she mastered the mysteries of reading, writing, and music. Both husband and wife are Christians. Another pupil was found with talent suited to the ministry and transferred to an institution at Tien Tsin. Still another young man, who lost his sight at the age of twenty, learned to read and write, and then set to work to stereotype an embossed Gospel of Matthew in classical mandarin Chinese, which is understood by educated men throughout the Empire.

A very strong point in favor of this mission is its bearing on the admission of Christian influence into the dreary homes wherein about 150,000,000 Chinese women of all ages, live their monotonous lives in strict seclusion. Some of these patriarchal households number from 80 to 100 women, very few of whom can read even their own dull books. To these each blind woman who can be taught to read the Holy Scriptures, will become not only a centre of unbounded interest, but a living power.

A CHINESE Christian lady brought her jewels one morning to her husband, to build an opium refuge ; and when he expressed surprise, she said, "I have taken Christ for my adornment, and surely that is enough for any Christian woman."

MR. GIBSON, of Swatow, is persuaded that 10 per cent. of the men and 1 per cent. of the women is an estimate of the number of readers in China. Out of 400,000,000 of a population, we have, when we exclude the children under reading years, not more than a little over twelve millions of readers. Huge assemblies of young men, and often middle-aged men, appearing as candidates for degrees, are *the readers* of China. Their knowledge is a knowledge of their own classics, a very

minute and accurate knowledge gained from perpetual conning and reading. Even these intelligent readers, however, of the Chinese classics are in deep waters when asked to read, for the first time, a chapter of the Scriptures in the classical translation, and to give a simple statement in colloquial speech of what they have been reading. The vast mass of the community do not possess the power of intelligent reading of their own language.

**A**NTI-FOOT-BINDING societies have been formed by the Chinese gentry in Amoy and Canton. The Emperor K'aug-hyi, A.D. 1662, made a determined effort to suppress foot-binding, but desisted for fear of a rebellion.

**T**HE organization known as the Indian Sunday-school Union holds a Convention annually. It obtains information as to number and location of Sabbath-schools in India, plans pursued by each, and books used. The members consist of all Protestant Missionaries and others interested in the advancement of the Redeemer's Kingdom in India, and especially of those interested in the work of Sunday-schools.

Our Missionary Miss G. R. Ward addressed the Convention on the subject of "*Sunday-schools for Girls.*" She remarked, that the system among the more respectable classes, that holds the female in zenanas, from about the ninth year, prevents the continuance of girls in the Sunday-schools. A pathetic illustration was given of the success of teaching even the very young. We go here and there and gather the children about us. This Convention has given me a new impulse, practical lessons have been received, now I must give more attention to teaching the Ten Commandments. We use a little volume of Bible hymns. We have had for years the Peep of Day. The children understand its simple language. We might lend books more than we do among the children, having a small lending library as we have done in zenanas. Our work should be carried on regu-



larly and persistently. Results will be certain. After girls have gone from the schools, and have gone into zenana, we have been able to follow some cases and gather zenana groups. We use pictures ; for instance, that of Christ sitting among the children. We can get the children to love us and then draw their love to Christ. Missionary ladies may interest resident ladies to start Veranda Sunday-schools.

**A**N important event has recently occurred in India, and one that will have a most favorable bearing upon the social condition of the people of that vast empire. The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant-marriages. This custom is one of the saddest and most productive of misery of any prevailing in India, and the present regulation is that in the future no girls shall be married under the age of fourteen, and no boy under the age of eighteen, unless, prior to the adoption of this law, a contract of marriage had been entered into. These Princes of Rajpootana hold the highest rank in Hindu society, and apart from the authority which they have in their own dominions, the example set by them will have wide influence throughout the whole of India.

**T**HE "*Indian Witness*," published in Allahabad, India, states : The first imposing sight that meets one's eyes as he enters the Mela is a show of bulls and cows, bearing all sorts of natural deformities. About a score of such animals was exhibited one year. The Hindus consider that malformation in a bull or cow, makes it worthy of special reverence. When they pass by these deformed figures they make a reverential bow, and offer rice, sweets and money according to their means.

**A**T the London Missionary Conference in June, 1888, Rev. George Wilson (Presbyterian Church of Scotland) asked, How was the Church at home to be awakened to greater interest in the work? The Church at home had everything

to gain and nothing to lose by the expansion of foreign missions. The Church, therefore, must follow and imitate a missionary Saviour. Missions were the outcome of the pure, true Church, and the true Church was only made strong by engaging in that work. History proved the same conclusion, that foreign missions were the life of the Church at home. Any institution that had not the power of self-propagation had not life in itself. It was manifest that where great Church movements had not included foreign missions, those movements had been sadly marred. His conclusion was that missions abroad were the strength and glory of the Church at home. Rev. James Brown, D.D., of Paisley, Scotland, added: Experience showed that those who made most sacrifices for the former were the best helpers in the home work. The history of the Church he represented showed that the first thing that increased their exchequer for home work was their foreign mission work, and from £500 they went up to £4,000 a year. Dr. Gill said that it was their foreign missions that had enabled them to build manses and enlarge their work at home.

**I**N 1804 there were considerably under fifty versions of the Word of God. That was the sum total accomplished by the Christian Church during eighteen centuries. During ten years the British and Foreign Bible Society had engaged in the translation and revision of the Bible in 166 languages. At the beginning of this century five or six million copies of the Scriptures were supposed to be in the world. Taking the entire circulation of the British Society at 34,512,517, it was more than five or six times as many copies as existed in the world when the Bible Society began its work. The means of distribution had also greatly improved. Besides the missionaries, the Society had an army of five or six thousand colporteurs, who, in all seasons and climes, rose with a new day, and through them our Lord knocked again at men's doors. About 200 women were also engaged in distributing the Scriptures in the Zenanas.

## FOREIGN DEPARTMENT.

## INDIA—ALLAHABAD.

## MONASTIC SCHOOLS.

*Letters from* MISS LATHROP.

I LATELY read a religious article from the pen of a missionary, many years a laborer in Benares, on "The Sanscrit Schools of Benares." He introduces us to some of the monastic schools, where devotees gather about their spiritual guides for longer or shorter periods, being mainly supported by religious mendicancy. The religious offerings of the people, go freely to this class of claimants everywhere. It is saddening to read of thousands of Brahmins, in these, and their other schools, withdrawn from the ordinary pursuits of life, drinking in knowledge which will be only useful to them, if it increases their sanctity in the eyes of their fellow believers. This enables them to work upon their sympathies, and draw from them their support, which is often the bread taken from the children's mouths. The Brahmins can live in idleness, and the sins it carries in its train. This army of instructed priests for their own advantage, are striving to keep up the belief in idols, and in themselves. They are everywhere, while each band of pilgrims of the great shrine of Jugernauth, is led by its priest. I have seen it somewhere stated that ten thousand priests were going about the country, to incite pilgrims to Jugernauth and very likely to accompany them back, and with many devotees, live upon them during the journey. In some cases, as many as nine-tenths of the pilgrims are women. In no place that I have ever been, do the priests quietly wait for offerings, on the contrary their demands are appalling.

## GIFTS FOR PRIESTS.

I have written before of my Sunday-school, under the shadow of a cluster of Hindu temples. The woman who collects the children, and in whose house the school is held, is the wife of a devotee. The pupils of the school, belong to the same class, and all have much to do with the temples. I was sitting one hot morning in summer, in the door of this mud hut, trying to catch a fresh breeze, and teaching the girls inside, when my attention was attracted to as respectable looking a family, as one often sees, walking together. They might have been of the better class of servants, and were passing quietly along the narrow road by the temples. Evidently they had no intention that morning, of paying their respects to Kali, or to any of the numerous gods in the temples, or to their attendants sitting about on the platform outside, for they pursued a straight course past them all. The hungry eyes of the priests fell upon them, and descending, they crowded about, and began noisily clamoring for alms. The man tried to push his wife forward and escape from them, but his efforts were in vain. What my feelings were, can be imagined, when one of the school-girls ran out of the door, and joined the begging throng. The man yielded and gave something, I did not see how much, nor how it was divided. When my pupil came back into the school, I spoke seriously of what we had just seen. I fear they all look upon such transactions as legitimate business, to be pursued diligently when opportunity offers. Yet I believe some of the older, brighter girls, are getting ashamed of such things. Closely as they are bound, let us hope and pray that the truth will one day make them free.

## READING OF TRACTS.

One Sunday I gave tracts to the children, and as I left, I saw them, in the hands of many of the men, sitting on the temple steps, or standing near. Some were reading them quietly, others to groups. This is no new sight, as I have seen it for two years, and pray that God may honor some message of his servants, to the enlightenment of these men who do so much to rivet the chains of heathenism upon others. Recently companies of Brahmins in South India, are meeting together secretly for the sole purpose of studying the Bible, and as societies, they refer subjects they cannot understand, to Missionaries for solution. If this should become general, among the better class of people, who could doubt that a great change would follow?



**INDIA—CALCUTTA.**

## IN THE ORPHANAGE.

*Letters from MISS GARDNER.*

I WISH you could look at my little people as I just now came up from their dining-room, where they were all having their dinner; four long tables full. Each had a large plate of boiled rice before her, and a smaller one of curried fish. Each one takes a bit of the curried fish with the thumb and three fingers of her right hand, puts it into her rice, and then conveys both, to her mouth. If she is a well bred, clever girl, she does this very skillfully, never dropping a bit on the way. It is all done as neatly and carefully, as if they ate with knives and forks. Each large girl has by her, a wee child, so that while she is eating her own dinner, she may teach carefully the little one, how to eat hers. Before they begin their meals, the monitor of each room asks a blessing, and when they have finished, they are supposed to sit quietly, till thanks are returned. When all is finished, each big girl takes her own plate, and that of her little charge, and washes them. These people live simply, and have very few unnecessary wants.

My little folk are looking forward to a grand treat which I promised them, if they were very good, while I was away in the hills. They all informed me immediately on my return, that they had been good, and as the matron's report corroborated their statement, we are all going off for a grand picnic. The Calcutta Botanical Gardens are very famous. You may sometimes hear of the big banyan tree—so large that a whole regiment of soldiers can sit under its shade, and not be crowded either. A good many picnic parties can take their lunch under it and not see each other at all. It is to these gardens we are going, and my children are delighted at the thought. They seldom go outside of the Orphanage grounds, so the mere fact of getting out, is a pleasure, to say nothing of all the sights in the garden and the breakfast out-

of-doors, for we cannot stay out in the middle of the day. We go very early in the morning, and get back before the real heat of the day sets in.

Eastern children, I might better say, Eastern people are fond of stories, and will sit all day to read or listen, and my scholars are no exception. I take advantage of this liking of theirs, at prayer-time to get them instructed in the Bible, and at the same time to make the older girls search theirs. Each big girl is expected at this time to tell a Bible story to the little ones, and no one must tell the same story over, until I give the permission. So there is much searching of the Word for fresh incidents.

One girl in her Bengali Bible examination the other day, stood among the first four in her class, and made absolutely no mistake in recitation. She said ten chapters in the Gospel of John perfectly, besides giving some Bible readings, committing all the texts. For instance: What does the Bible say about sin? Who have sinned? Result of sin? Remedy for sin? On each of these subjects she was able to give a good many texts, and where they were to be found, and all without opening a Bible.

I wish there was more good reading, for our native Christians, they have very little in their own language. I am just now having Miss Havergal's "Kept for the Master's Use" translated into Bengali for them. I wish I could have a great many more books translated, for I believe Indian native Christians would be stronger than they are, if they had more of a Christian literature.

I wish there were more thought and more interest on the part of the people at home, in these little ones out here. I wish the interest extended not only to the giving of money and thought, though that be a good deal, but to the giving of themselves to the work, the question of "Why should I not go?" taking the place of "Why should I go?" We need consecrated lives out here.

INCIDENTS IN OUR WORK FROM OUR DIFFERENT  
MISSIONARIES.

MISS LEACH.—The teacher of one of my schools is a Moham-  
medan, but a very good and sensible woman, understanding  
a great deal about the Christian religion. When she is attacked  
by her people for being employed by Christians, she answers  
them from their own sacred book the Koran, “‘It is written,  
Moses is the Word of God, Abraham the Sacrifice of God,  
Christ the Spirit of God, Mohammed the Messenger of God.’  
Now tell me who is the greater of the four? Of course the  
Spirit of God must be, and if Christ could be the Spirit of God,  
what difficulty would there be in His becoming the Son of  
God?” We were all surprised at her making known her  
thoughts and feelings in the way she did, which of course  
were in opposition to her sisters in religion.

MISS HAMILTON.—Next door to one of the houses I visit, is a  
tinman’s shop, where are always some men to whom I have  
given tracts at different times, as they seem to enjoy them.  
While I was in the house close by, my pupils’ Priest happened  
to go in the tinman’s shop, and there doubtless learned I  
sometimes have tracts to give away. He sent in one of the  
boys, to ask for one. As I was passing by I overheard one  
man say to another, “*Is there anything about Jesus?*” My  
pupils in this district are all poor, but they listen to the  
Gospel attentively. While telling my little girls in school  
of the blessed Jesus, and His love for sinners two poor  
workmen preparing a hut close by, were taking in the  
good news. Now and again I unconsciously looked toward  
them, and would see eyes turn away quickly as if they  
were not willing to be seen.

MISS HARRIS.—One very interesting case came up the  
other day in my teaching. A young widow and her mother,  
who also is a widow, are trying to gain merit, and everlasting  
life, by giving money and doing charitable acts. They

have just returned from a grand Mela that was held at Allahabad, with their heads shaved, and looking very ill. They told me they remained two days, out in the cold, on the banks of the Ganges, where they did many good works. The young widow listens eagerly, when I tell of Him who came to bring us salvation. The old woman also listens when I talk to her, but she tells me she must do just what her people before her had done.

A short time ago I was called to a Brahmin house to teach. The Babu owns a temple of the goddess Kali, and remains here one month to look after the goddess, and burn incense, then he goes to Allahabad and some one else takes his turn, so that the goddess is never left alone.

There are rooms at the back of the temple where all the family live, but to reach them, you have to pass through the place where they worship. As I went in, a widow belonging to the family, was sitting near the goddess worshipping. She got up when she saw me, and thinking I had merely gone to see the temple, asked me take off my shoes and step in, but on my refusing to do so, she came out on the veranda, and began talking very pleasantly.

She told me the temple belonged to them, and she had come in to worship as well as to take the grain that was offered to the idol. Afterwards I met the same old widow in one of my zenanas, and when I read the Bible, she listened attentively. After a few minutes she said "We do not really worship Kali, or any other idol, but we pray to God through them. Besides this is our work. What should we do, if we had to give up this temple? It has been in our family for years, and we live by it."

Lately an old woman who is my pupil passed the examination by the Government Inspectress. Her daughter was so gratified that she took my hand very eagerly, a thing she has never been known to do. In these ways we see the change education is making.



## JAPAN—YOKOHAMA.

OUT OF SCHOOL HOURS.

*Letter from MRS. PIERSON.*

WE have again assembled in the dear Home from various places, after our long summer vacation. As the days and weeks swept past us on their rapid invisible pinions, we almost longed to detain them, only that we might have more time for the blessed Master's service. Our Bible readers were all busily occupied in the districts to which they were appointed, for the summer is the best harvest time. The results of their labors are not yet all gathered in, but the seed is sown, and when the sun, rain and dew fall upon it in the appointed season, it will germinate and the life principle it contains, develop, blossom, and bear fruit. The husbandman waits patiently for the golden grain and precious fruits, to mature and ripen. Thus it is often in the spiritual harvest field. The promise is, that in due time we shall reap if we faint not. I can recall many incidents illustrating this truth, and will mention one. About seven years ago, I visited at the house of a native tea merchant who had recently removed to Yokohama. His family consisted of wife and two daughters, the wife being very low with some lingering disease, from which she had long suffered. The truth as it is in Jesus, was presented to them without delay, accompanied by earnest exhortations, to repent now, to believe now, and to be saved immediately. They had heard of our Lord Jesus, and His blessed salvation, but their hearts seemed closed to heavenly things, and absorbed in the earthly. The wife recovered in answer to prayer, and the two daughters entered our school as day scholars. Subsequently he, with other tea merchants was accused of adulterating his teas, and suffered great loss. The girls were withdrawn from the school, but the Holy Spirit did not permit me to give them

up, although their case appeared so discouraging. Sometimes I did not visit them for months, and then was again prompted to seek them. After their great trial, their hearts were softened, and I felt that a change had passed over them. The wife listened with tears to the Word of God, and responded "Amen" to my prayer for them. Last year the younger daughter returned to school, and is now a boarder in the house. The mother has been converted, and is about to enter the Church after seven years of instruction, prayer, and waiting. The Holy Spirit has sealed the truth to her heart and she is now a new creature.

When school is not in session, there is an irresistible desire and impulse in my heart, to go forth in the name of Jesus, proclaiming salvation free and glorious, to those who know it not. It is the old command reiterated in my spirit, "Go ye into all the world and preach the Gospel." Accompanied by one of my Bible women, I left for my summer tour. We went where we were solicited to go, by the pastors, or resident evangelists, or where there were none to teach the way of life. We first visited a town in the Province of Sosten, where there are few Christians. We arrived Thursday evening, and remained until Monday morning. The room in which our meetings were held, was crowded with women who listened silently and attentively, to the joyful tidings of redemption, through faith in Jesus. On the following evening, there was a great idol festival in the place, and before the hour appointed for our meeting, a vast crowd had surrounded the house with hostile intentions. They shouted, and ran about, in the most excited manner, and raised such a disturbance, that the meeting was suspended for a little while, but subsequently was continued, without further interference. We had always the police for protection, but my heart felt no fear, strong in the assurance that God was with us and no one could injure us. On Monday we proceeded to a town not far distant in the same province. This was the residence of one of our Bible women, who had gone home to spend the vacation,

accompanied by another of our Bible Readers with whom she was intimate. We were there two evenings, and addressed audiences of four or five hundred persons. We were visited by all the Christians in that vicinity, and held prayer-meetings with them at the native hotel where we stopped. Our next station in the route was Shimorute, where we were entertained at the residence of a wealthy native gentleman. We held meetings which were largely attended.

There were many difficulties in the way of our progress from place to place, for while a great part of the journey was performed by the railroad, there were many miles over which we passed in Jinrikshas, or when thus impassable, on foot. We reached our final destination, the town Ueda, beyond the Usni mountain pass. At present, the road is in a fearful condition, and rain having fallen, the clayey soil formed an adhesive mud, from which it was difficult to be extricated. There were also deep pools of water just in our pathway, but we persevered, and arrived at the summit, faint and weary, but not disheartened. The railroads and tramways which are in process of construction in various directions, will certainly be useful instruments in the propagation of the Gospel, and speed the messengers of the Cross, on their long, and toilsome journeys. At Ueda, we found a sleeping church. We remained about a week, and amid the most intense heat I have ever experienced, gathered the Christians into our rooms, or held meetings at the church, or at private dwellings. We prayed for the outpouring of the Holy Spirit upon these brethren and sisters. The last meeting, was held at the large and handsome residence of a Christian. There was much interest and feeling evinced on this occasion. A young man who was present, but had come from a distance, prayed for the baptism of the Holy Spirit, with tears, and earnest entreaties. He said he had never known much about the Holy Spirit, although he was a Christian. He prayed that God would give him a holy heart, and cleanse him from *all* sin. There were many prayers of a similar character, and we know that

this is His will, even the sanctification of the body of Christ, therefore those prayers were heard in Heaven, and God will surely answer them. There has been a revival at that place, and we are filled with praise.

We visited Kemero, where there is a most earnest, and lovely company of young Christians. There were crowds assembled at every meeting, so that the whole street was full, outside of the building. The most interesting incident that occurred, was an interview with the lady of the house, at Kemero, where we were stopping. She had long been impressed with the truth of our blessed religion, and this Sunday morning, we spent hours together at the feet of Jesus, in prayer for her soul. She wept and prayed alternately, in repentance and earnest seeking. At last she said: "I will receive Jesus as my Saviour." The Holy Spirit was so powerfully manifested, that my own heart overflowed, with a sweet and solemn apprehension of His holy presence. The daughter of this lady, is a church member and a lovely Christian. We remained with them ten days and rejoiced in two other marked conversions.

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#### WORK AMONG PILGRIMS.

*Letter from* DR. ADALINE KELSEY.

I WAS never more busy than this summer in my mountain retreat, as I had a little Sanitarium there; plenty of patients in the house, and many visits to make outside. The change to the mountain air, is always bracing, even though I cannot rest. It seems to be all I need, and it is most providential that it is so, for I find so many sick, wherever I go, that I find my hands full.

From August 17th to the 25th, there were many thousands of pilgrims, filing past my house, some on foot and some on horses, all on their way to the sacred mountain of Nautai, which they climbed, in order to worship the sun, as it arose, and make their prayers at a shrine on the summit of the



mountain, 8,000 feet above the sea. Poor things! They were searching after the Light, and the Father sent some of His children there to give them the Words of Life, to point them to the true Light, that lighteneth every man that cometh into the world. Into more than 1200 homes, a copy of one of the Gospels has been carried, as one trophy of their pilgrimage, and we must earnestly pray that their souls may be enlightened thereby. God has given us His sure word of promise, that His word shall not return unto him void, and so we may confidently look for fruit, which eternity only may reveal.

#### EARNEST PRAYER.

We had the Japanese Union Church prayer meeting, for the first time in our new school house, one Sunday evening. It was a meeting, at which the angels must have rejoiced. There were between two and three hundred present, and although the meeting was two hours long, there was no slacking of interest, and not one moment wasted. Sometimes two would rise to speak at one time, and two would sometimes begin to pray at once, and four would follow each other in quick succession. The genuineness of the worship was manifest in the earnest seriousness of tone, and countenance, and the low impassioned voices, even though one might not be able to understand all that was said. Towards the end, one poor man arose and was about to speak, when the pastor told him it was time to close the meeting. He begged to be permitted to pray, and said he would pray "*very short.*" I was glad he was permitted, although the hour was late, and some of the children were sleepy. Women as well as men take part in these services. If the pastor had allowed it, I think these whole-hearted, warm Christians, would have continued the meeting an hour longer, with unabated interest.

**CHINA—SHANGHAI.**

THE NEW ORGAN.

*Letter from MISS BRUNTON.*

I HAVE collected money enough for a new harmonium, to be used in our chapel, and it has just arrived in good condition, from Mason & Hamlin, N. Y. It is good, plain and substantial. I feel very proud over it, as all the money came from people outside the missionary circle. Not one cent did I ask from any missionary, knowing that they all need their money for more necessary things. The total cost to land it in our Chinese room was \$105 in gold. One donation from the B. H. H. Ladies' Aid, Brooklyn, N. Y., of \$25 in gold, I would like especially acknowledged. My subscription sheet is a very pleasant sight, as it shows the power of little things. "Two ladies 10 cents; an admirer 1 dollar; silent admirer 50 cents," and so down the list. As I asked the Lord to help me get all the money before I begged for one cent, I feel that He has done it all.

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 WHAT I SAW IN SUMMER.
*Letters from DR. MARY GALE.*

THE Summer costume of the Chinese is certainly admirable, cool and graceful. My teacher for instance, wears two garments; a pair of wide pants, made of white cotton cloth, tied around the ankle, as well as a short coat, coming to the knees, with flowing sleeves. This dress, with a shaven pate and a fan, completes his attire.

The women, beside these two garments wear a skirt. The school matron, comes in as I write, and her sleeves only come to her elbows. The shoes are always worn low, and even in winter, are only made of cloth, with paper soles.

The material of which summer clothes are made, is varied and beautiful, cotton, linen, or grass cloth, often soft silk

and crape. They are always made in the same fashion for a particular locality. The women wear the trousers flowing as do the Canton men, and the women from the latter city, also, wear no shirt. Can you, wearing all our traditional underclothing, imagine anything more delightful of a summer day, than to go about your business in a pair of long full pants and a dressing sack? The only fault with the fashion of dress, is the string which ties the pants tightly around the waist, and the poor broken feet. The fashion of dressing the hair is ruled by sex and age, the queues of the men, is an evidence of bondage having been imposed on them by foreign rulers. They braid in with them, certain colors—it must be white for a dead parent. Both men and women take care of their hair, and the pomatum they put on, keeps it very tidy. I often wonder if they suspect us with our more or less frowsy heads, of never combing our hair.

Every one knows that the Chinese eat with chop-sticks, but one needs to go to a feast to realize, how unmannerly their way of eating is. With the slender sticks, the food is deftly pushed into the mouth, from the bowl which is held close to it, and the contents disappear in a most unhygienic manner. Such varied, and remarkable stews they have, and each one dips his own china spoon, or chop-stick, into the bowls. Some members of our mission enjoy the food, but the very sight of it is enough for me, although it is a fact that if I *did* belong to the China Inland Mission, I would have to eat it, or starve.

The houses have no window sashes only sliding blinds of solid boards, so it is not surprising that these warm nights families camp out on the street; sometimes they have a board to sleep on—as often it is the ground which forms their bed. I have been in some of the better Chinese houses, but they are all on the same comfortless plan.

*CYPRUS—LARNACA.**Letter from* MRS. S. T. FLUHART.

THOSE who once took interest in our school on the island of Cyprus, will be glad to read the letters telling of

## WORK RE-OPENED.

You will be interested, to hear of the school which you formerly supported here. I could not begin just where I left off, as I was away too long from the island. Seven pupils however entered the boarding school, as soon as it was opened, and these have been taught in the same principles, on which the Woman's Union Missionary Society conducted its work. Thus far, I have paid expenses, and I hope to close the year without a failure.

There is more rivalry than formerly in the island, in regard to schools. The Roman Catholics have established day schools, at both Nicosia and Limassol, which may have a serious effect on my work. This, however, only makes me more anxious to continue my school and establish it here firmly.

The Reformed Presbyterian Missionaries at Lalateia Syria, have recently established a school here for boys. Arabs, Greeks, Jews, and whoever wishes to attend, are received free of charge. An Arab or Syrian is in charge of it.

We are still without a Pastor at Larnaca,; but the English church service is read regularly. We have our own service with our pupils in English and Greek.

The ceremonies of the Greek church, seem more sacrilegious to me than ever, since my sojourn in the United States, and I am determined to try more earnestly than before to lead my pupils to the true source of comfort.

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*Letter from* MISS CONSTANTIAIDES.

WHEN I used to write to your Society I was a pupil in your Cyprus school, and after Mrs. Fluhart left, I completed my education in the American school in Smyrna, fitting myself to teach. Ever since Mrs. Fluhart went away, I prayed to God, that our school at Cyprus might re-open. I

am sure a great many Cypriots must have joined me in this petition, because we are in great need of such a school as this. At last, after four whole years, God heard our prayers, and sent Mrs. Fluhart to us again. My pen and words fail, to express what I feel in my heart, for being able to give what help I can, in teaching here. We have our school in the same place and house, with two of our old pupils among the others. Many come here quite ignorant of the Bible, just as I was, when I first attended your school, but thanks to your benevolence I am what I am. This school has done great good, and the Cypriots owe much to it. I wanted you to know from me, the blessings this work has brought to us.

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*BASSEIN—BURMAH.*

JOYOUS RETURN.

*Letter from Miss S. J. HIGBY.*

I HAVE much to tell you of the joy and blessing of returning to Bassein. A welcome from hundreds of old friends and scholars, a welcome which has surprised and humbled me by its warmth. On my arrival, the Lord sent me a most precious service, in comforting the tempted, and sorrowing. Every day, some one comes to me with a demand for counsel, and sympathy.

The good work in our school, comforts my heart. I have taken two jungle trips, and never before, have I seen such interest among the heathen; the people snatching eagerly at God's Word, desirous of leaving off their vile heathen customs and giving themselves to serve the Lord. They ask for teachers and schools more than we can supply. The pressure upon us is great, and I long to see more workers consecrating themselves entirely, to the Master's service. It is one of the most delightful thoughts to remember the consecrated lives I have known through the W. U. M. S. While the tears often gather as I remember the distance that separates me from those I love, for Christ's sake, I more and more dwell upon the blessed hope of meeting them, where there are no tears nor partings. May the Lord widely bless the work of the W. U. M. S. is my earnest prayer.



## HOME DEPARTMENT.

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### Our New Missionary.

OUR Bridgman Memorial Home at Shanghai, has been reinforced by Miss Frances Smith, daughter of Rev. Dudley D. Smith, of Wilmington, Del., who left San Francisco October 18th, to become the teacher of our Chinese school. The farewell meeting was held October 6th, at our Mission Room, Mrs. Hughes giving the parting counsels, and pledges of love and interest, on behalf of the Society. A peculiar interest centres about this young representative, inasmuch as China was the land of her birth, and her interest in the heathen an inheritance from her missionary parents. Amid a circle of devoted friends, surrounded by every privilege of a happy American home, she yet felt the claims of the women and girls of China, paramount to all other life work. We desire that she may be upborne by our heartfelt prayers, so that her mission may be baptized of the Holy Spirit and become a power.

Mrs. Abel Stevens, Vice-Pres. of our Society, who has had the privilege of visiting all our Mission Stations, was present with us, and gave a sketch of her reception at our foreign homes, and the hopeful aspect of the work, as she saw it. The "Margaret Williamson Hospital" with its ceaseless tide of patients, surging through its Dispensary and Wards, and its untiring physician and medical staff, rose vividly before our minds, as she pictured the eastern scene. The groups of missionaries in India, with their crowded schools, and secluded zenana women, became a reality, and the home in Japan with its new buildings, filled with happy students, gave us fresh ideas of our responsibility and our success.

Mrs. Stevens closed with the mention of the crowded union prayer meeting in the Yokohama Home, which was fervent and stimulating. One remarkable feature, was the presence

and interest of naval officers from some of our Government vessels, then stationed in the harbor. As she dwelt upon the wide reaching influence of such a meeting, she impressed us with the depth of our privilege in working for the Master and the necessity, liberally to sustain, and reinforce our Missions, that their usefulness may not diminish.

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### Visitors at Our Mission Room.

NOT long ago, two loyal friends of our Union, came to our Mission Room, to report how they had carried our cause on their hearts, during the Summer. They began the little sketch by saying, "For years we have received the MISSIONARY LINK because we were contributors to the Society. Since reading the leaflet for its increased circulation, we think we ought to pay for this paper, and here is the subscription for some years." The following little sketch was made of work during European travel. "A lady traveling last Summer in Switzerland and France, who had long been interested in the Zenana Mission and especially in the 'Margaret Williamson Hospital,' determined to see with God's help what she could do for the good cause. Nearly every one knows, how disagreeable it is to beg, either for individuals or Societies, and yet nothing can be done, without effort. Many on application, although apparently interested, did not respond. One American lady in Switzerland however cheered her heart, by handing her fifty francs, (ten dollars,) and another in Paris twenty francs, (four dollars.) Two others gave her small sums, and still two others, subscriptions for the MISSIONARY LINK. Cannot all who really love the Blessed Saviour, at least *try* to do *something* for Him during the Summer months, either at home or abroad? They may not always meet with success, but, in *some* way, God will bless every effort made for Him."

## How a Penny Can Grow.

NOT long ago, a little effort "In His Name," was made by the W. U. M. S. of Calvary Presbyterian Church, Newark, N. J., through the "Penny Investment Plan," netting to the funds of that Society \$32.93. The difficulty was to begin, although some sold their bright pennies with a profit.

Reports were received from thirty-four pennies, varying from 10 cents to \$3.50, and the interest was such, as to encourage quite a number to try the plan again.

Perhaps the most enthusiastic worker, was a little girl, who bought spools of cotton, and sold them to her mother, at a small advance. She also received compensation for household duties, realizing altogether one dollar. A boy sent in 75 cents, made by trading pencils. We are not without hopes, that this sterling young fellow, may some day become a missionary. A young girl bought material for dishcloths, then made candy, the profits amounting to one dollar. One good mother realized quite a large sum, by mending rents in the clothes of her family of boys. Another bought darning cotton, darned stockings at one cent a hole, and brought in quite a large amount, showing praiseworthy thrift, as well as interest in missions. Illustrating the scheme most perfectly, was the effort of one lady, who bought seeds, raised radishes and sold them, with the proceeds made cake, then aprons, and finally realized one dollar and forty cents. One began with a sheet of paper, on which she copied a piece of poetry for a friend.

There were some failures to record. One lady, quite gifted in the use of the pen, wrote an article for a paper and never heard from it afterward. Eleven pennies only, proved a decided failure, but the majority, like the good seed of the parable, brought forth "some thirty, some sixty and some an hundred fold."

M. A. W.

## Idle Treasures.

One day, when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little and recollected that he had a beautiful gold medal of Joachim, Elector of Brandenburg, which he very much prized. He went to a drawer, opened it, and said, "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal, and contributed it to the object solicited for.

Have not some of our readers, idle treasures which they could send out, to work in missions at home and abroad?

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## Minutes.

AT a special meeting of the MILLSTONE, N. J., AUX. of "The W. U. Miss. Soc.," the following Resolutions on the death of the Treasurer, Miss Aletta Van Dervoort, who died Sept. 15th, 1888, were adopted :

That we realize with pain and sorrow that this Auxiliary is deprived, in God's providence, of a treasurer who, from its organization, eighteen years ago, has faithfully discharged the duties of the office.

That we desire to express our gratitude to our Heavenly Father, for the zeal which she manifested in gathering gifts for His Treasury; we grieve that we shall no more see her face, or hear her voice in our stated official gatherings.

That while we bow to our Heavenly Father in submission at our loss, we know that, for this dear servant of His, death has brought only rest and peace. While for many months she has been languishing in the shadow of death, apart from life's more active duties, waiting for the welcome call to a heavenly home; yet, throughout her sufferings, her interest in our work was unabated, and her soul refreshed by God's presence.

That we deeply sympathize with her afflicted parents, who had hoped to have their declining years cheered by her presence.

*Com.*—MRS. E. NEVINS, MRS. M. B. WILSON.

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## MISSION BAND DEPARTMENT.

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**The Sunday-school Treat.**

BY DR. MARY GALE.

MISS BRUNTON'S and my Sunday-school classes, about twenty girls, gathered during vacation as usual and along with them, four boys from one of the day schools who were not invited, but seeing the procession move from the West Gate, followed after. We were to give all tea and cake in the Chinese Guest room, which I thought they would understand, even if they do not always understand me. At first, the little things were too frightened to eat, but after much reassuring and coaxing, consented to attack the tea. Of this beverage, the small company managed to drink three large tea pots full. Most of the food went into their mysterious pockets or handkerchiefs, to be eaten on the way home I suppose. I should not wonder, if every one of them was absent from school next Sabbath, for I never saw greener peaches, or harder apples, which Mrs. Day our Bible woman provided for them, and assured me were very good. She would not buy melons, which we were eating with impunity, because they are not proper now. Oh the mysteries of the Chinese stomach! I groaned and submitted, because it was too late to change the order of exercises. The very *littlest* one present, not two years old, had a peach that was black on one side. She did not weep over it, but bided her time, and when the plate went round again, she quietly exchanged it. I was more than amused, I was edified over her self possession and inde-



pendence. One big boy strayed in, but he was ignominiously ejected, because he did not belong to anybody's class. I wanted to interfere on his behalf, but was deterred by paucity of language, and respect for class feeling. A picture card apiece around, wound up the entertainment, each one making her departure with "Thank you, Dr. Gale," or "Good bye till to-morrow," which last made the older ones smile, because it was not correct. It should have been, "Good bye till Sunday." There is a good deal of ceremonial politeness among the Chinese; it is very pretty and graceful in the children.

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## The Picnic.

BY A. VIELE.

IN our summer vacation in Japan most of the girls go away, though we have a goodly number still with us, who have no homes to go to, or else have such sad homes, that we prefer to keep them with us. We took all these little girls and the Bible women, who are on the place, forty-two in all, for a day's picnic. Such a grand delight it was to them all. We went in three native boats a few miles down the bay, and then stopped at a quiet shady place where we had our lunch, and the children bathed and played all day. The children in Japan, like the children in America, are easily pleased, and anything a little out of the ordinary rut of events, pleases them wonderfully. Then too we invited some little children to go with us, who were living on ships in Yokohama Bay, and had come with their Father the Captain and their Mother, all the way from New York in a sailing vessel, and you can imagine the delight of

the two little ones, to get their feet on green grass once more, and have a long day in the country, and how much their joy added to the pleasure of our own children.

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## Teaching Little Hands.

BY H. CADDY.

**I**N a little school in India, are thirty-five children who are being taught to write, and at this early stage the blackboard is useless. Each little fist has to be held and guided, for they have never handled a pencil in their lives. The children are constantly changing, some going away to visit relatives in the country, and others coming into our neighborhood, for a few months' visit, so that the task of guiding the untrained hands, never seems to come to an end. It is very different with English children. I never realized how much training of hands little ones among us, pick up in their play, until I began to teach Bengali children. The well shaped, well grown hands, seem so utterly uncontrollable and helpless. It is the same with sewing. Many of them have scarcely ever seen any one hold a needle. It would make you wonder to see the awkward attempts of a beginner.

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## The Little Daughter in Japan.

BY DR. ADALINE D. KELSEY.

**A**N interesting little patient recently came to me, whose case is pathetic. She is a little girl of ten years by Japanese reckoning, which means eight or nine by ours. When a child is born, the Japanese call

it at once one year old, no matter if it were born on the last day of the year. When New Year's day comes, it is then two years old, so that a Japanese child is always one or two years in advance of time, according as it comes early or late in the year.

This little girl of whom I write was paralyzed by spinal disease, soon after her father became a Christian. The mother is a bigoted heathen, and believes that the child's affliction was sent because the father became a Christian. She is not willing to spend anything to restore the little daughter, but she wants her husband to give up his belief in and worship of Christ, and return to the religion of his fathers. She persecutes him and this poor child constantly, because of their adherence to the Christian faith. The father and child both have a hunted look, and they seem wrapped up in each other, like two people with a common sorrow. This little girl used to go to church with her father before her disease disabled her; now her father brings her to our Mission Home on his back, between two and three miles daily. I could do much more for her, if I could have her constantly under my care, but the disease has already made great progress.

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### Mission Band Exercise No. 13.

#### ZENANAS.

Q. What are Zenanas?

A. The apartments in which Hindu women live.

Q. Do they not call all the house their own, as our mothers do?

A. No indeed; the Babu, or gentleman of the house may have a handsome parlor, with carpets and pictures

and nice furniture; but these things are not for the wife.

Q. Where does she live?

A. In what may be called a back court; a dark and dirty place next door, perhaps, to the cow-shed.

Q. Has she not a pleasant dining-room as we have?

A. Ah, no! She cooks her husband's dinner, which he eats alone and what is left, is her share.

Q. Do several families live in one house?

A. They do; as the sons bring their child-wives home, and the mother-in-law rules all the wives.

Q. Have not the women of India fancy-work and books and pictures?

A. They have no books, for they are not taught to read, neither can they sew; they are only taught to cook for their husbands and to worship idols.

Q. Cannot the poor little women amuse themselves by looking out of the windows?

A. They cannot; custom requires that they must neither see nor be seen; and they seldom go into the streets, unless it be to visit a near relative, or to bathe in the Ganges.

Q. When allowed to go out of the house what is required?

A. They must ride in a covered box or Sedan chair, so that they can see nothing.

Q. Why do they go to the Ganges?

A. To scatter on the river offerings of flowers, and to wash away their sins as they think.

Q. What do they call this river?

A. Gunga; or Mother Ganges, and those who go there from a distance, carry back some of the water to their sick friends, that they may drink it before they die.

Q. What hope have these poor women when they die?

A. That they may come back to earth, in the body of some animal; and if very good, may in far off years be born again as a man.

Q. Before the British conquered India what was customary when a husband died?

A. His wife was burned to death beside his body, on the funeral pile.

Q. Now how are widows treated?

A. With the greatest cruelty, as if they had occasioned the death of their husbands.

Q. Why is this?

A. It is partly heathen cruelty and superstition and partly to prevent wives from poisoning their husbands, as these ill-treated creatures are tempted to do.

Q. Describe the treatment a widow receives as soon as her husband dies—even though she be a little child, and only betrothed to the one whom she has never seen.

A. All her jewels are torn from her nose and ears, from her feet and hands; she must wear the coarsest clothes, and all sorts of dreadful and cruel things are said in her presence as if the husband's death were her fault.

Q. Does she from that day have any comfort in life?

A. She is not allowed to wear any ornaments or to arrange her hair tastefully. She must fast two days in each week, and a scant handful of rice is her food other days; she is also the drudge of the family.

Q. Does she receive better treatment if she is ill?

A. Even then she is neglected; and if she is dying, on one of her fast days, no one will give her a drop of water to cool her fever thirst.

Q. Do not native ladies drive out with their husbands and children as ladies do in this country?



A. The husbands drive out in their elegant carriages alone.

Q. What is the name of the eldest son's wife who is often but a child?

A. She is called "Bo."

Q. Do native ladies ever go to dinner parties?

A. Sometimes; but the "Babus" or gentlemen, sit down first and feast, and after they have finished leave the room, when the ladies come in and have their turn.

Q. What is it that makes our homes and the women of our country so happy?

A. It is Christianity.

Q. What did Jesus say to the woman of Samaria?

A. "Ye worship ye know not what."

Q. How did He teach her the truth?

A. Jesus said: "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, shall never thirst." John iv., 13, 14.

Q. Who now may be found teaching in the Zenanas and beside sacred fountains and sacred rivers and in heathen lands?

A. Christian women who have heard the Saviour's invitation, "Come and take the water of life freely" and who obey His command to "Go" and tell the good tidings to others.

Q. How many widows are there in India?

A. Twenty-one millions, and some of them children from five to eight.

H. E. B.

# BUSINESS DEPARTMENT.

## NEW LIFE MEMBERS.

Mrs. H. N. Bullard,  
Mrs. Edward J. Ford,  
Mrs. J. M. Bemis,  
Mrs. J. H. Duryea,  
Mrs. Louis Dwight Ray,  
Mrs. P. Vanvalkenburgh,  
Miss Orella D. Brown,

} By a friend.

## DONATIONS.

We gratefully acknowledge the following gifts for our *Mission Stations* :

*Ct., Greenwich.*—Mrs. Washington Choate, twine-ball for Room 41.  
*Pa., Morton.*—Mrs. J. C. Edwards, sofa pillow.  
*For India.—N. J., Princeton.*—Doll, no letter.  
*Cawnpore.—Pa., Scranton.*—For Miss Eberlé.  
*Shanghai Hospital—Pa., Philadelphia.*—Per Mrs. M. B. Mutchmore, muslin, dress material, soap, towels, combs, books, etc.  
*N. J., Jersey City.*—Miss Wightman's Band of King's Daughters, twenty-nine dolls, twenty-five handkerchiefs, soap, scissors, combs, books, needles, pins, toweling, etc.  
*Japan.—N. Y., Syracuse.*—Mrs. L. S. Phillips, a disarticulated skull for Mary Fobes' school of anatomy.  
*Pa., Allegheny.*—Nine crib quilts, four bed quilts, twenty-one wash rags, doll, thirteen mats, scrap books, cards. Children's Band of Orphan Asylum.

## RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands, from October 1st to December 1st, 1888.

### NEW HAMPSHIRE.

Concord, Concord Aux., per Mrs. E. S. Stevens, 100; for freight on mission boxes, 1.82, . . . \$101 82

### MASSACHUSETTS.

Amherst, Mrs. S. W. Magill, 10;  
Miss Julia W. Twining, 5, for the Doremus Zenana Mission, Calcutta, . . . 15 00  
Young ladies of Mrs. F. W. Stearns' school, . . . 50 00  
Mrs. L. P. Hickok, . . . 25 00  
Boston, Boston Branch (see items below), . . . 190 50  

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\$280 50

### RHODE ISLAND.

Jamestown, Mrs. H. Audley Clarke, to complete payment for 1888 for the support of Cassie at Yokohama, . . . \$20 00

### NEW YORK.

Brooklyn, Miss R. B. Anderson, annual subscription, . . . 20 00  
The Henry Ward Beecher Band of Plymouth Church, per Mrs. Lyman Abbott, towards the support for two years of a child in the Orphanage, at Calcutta, . . . 50 00  
Through "B. C. Cutter Mem'l Band," Mrs. Chas. Gignoux, 20 00

Corona, L. I., Leverich Mem'l Band, per Miss Emma Schloo, Treas., for salary of a Bible Reader in Japan, . . . . .	\$10 00	towards the house for the physicians at Shanghai, . . . . .	\$29 69
Fairport, Dr. E. E. Dickinson, . . . . .	100 00	Lakewood, Mrs James Stuart, annual subscription, . . . . .	5 00
Ithaca, Pres. Church, per Miss J. L. Hardy, for Miss Ward's salary, . . . . .	164 23	Newark, per Miss Sarah Wallace, to complete the sum of 800, collected by Miss Wallace and Miss E. W. Beers, by A. B. C. method, . . . . .	60 00
Irvington, Mrs. John T. Terry's collection for Zenana work and for the support of a native teacher in India, . . . . .	200 00	Per Miss Sarah Wallace, from subscribers: Miss Johnson, 5; Miss Strong, 1; Mrs. Theodore Coe, 2; Miss Halsey, 10; Mrs. E. H. Nichols, 2; Miss Pennington, 2; Miss Ivory, 1; Miss E. J. Clay, 5; Mrs. R. H. Allen, 3; Miss F. L. Smith, 2; Mrs. Dr. Allis, 3; Miss Stiles, 5; Miss Wallace, 10; Mrs. Lyttle, 1, . . . . .	52 00
New Brighton, S. I., Mrs. S. N. Havens, . . . . .	1 00	Per Miss Sarah Wallace, for the work in India, . . . . .	45 00
New York, Mrs. R. I. Brown, Young People's Society of Christian Endeavor, to complete \$60 for support of a school at Allahabad, . . . . .	500 00	Newark Aux., per Mrs. E. D. G. Smith, Treas. Collected by Mrs. R. W. Vandervoort, Little Messengers of the Second Pres. Church, for the support of a child in Mrs. Viele's Home, Yokohama, 20; Calvary Pres. Church, 40; per Miss J. W. Abeel, North Reformed Church, 143.50; Second Pres. Church, Mrs. Chas. Graham and Mrs. Joseph Ward, 30.75; per Miss Few Smith, Second Pres. Church, Little Leaf Blades, collected by Mrs. Elder, 40; per Mrs. E. F. Dorrance, Calvary Pres. Church, for the support of Adelaide Burnet Condict, 50; collected by Miss Avery, Woodside, 25.50, . . . . .	349 75
Mrs. S. Morton, . . . . .	5 00	In memoriam, 29th of October, New Brunswick, New Brunswick Aux., per Miss M. H. Vanderveer, . . . . .	10 00
S. S. of South Ref'd Church, per Mr. Dwight Taylor, Treas., . . . . .	25 00	Paterson, Miss J. Redman, . . . . .	25 00
Mrs. S. K. Lyon, annual subscription, . . . . .	1 00	Princeton, Miss Ada Lee Norris, for freight on box, . . . . .	5 00
Miss Taft, . . . . .	1 00	Princeton Br., per Miss Ellen L. A. Brown, Treas., 200; Mrs. David Brown, for one-half of Miss Easton's salary, 300, . . . . .	2 00
Mrs. T. D. Bradford for freight on box, . . . . .	3 45	South Orange, through Foreign Mission Committee of Reformed Episcopal Church, Mr. Caldwell Morrison, Acting Treas., for Mission work in Cawnpore Women's Missionary Society of Christ Church, Peoria, Ill., Rev. J. W. Fairley, Pastor, 50; Rev. C. J. Pettigrew, 1; Cawnpore Mission Band of Emmanuel Reformed Episcopal Church, Newark, N. J., for support of a Bible Reader to be chosen by Miss Eberle, 60, . . . . .	500 00
Woman's Missionary Society of Church of the Holy Trinity, per Mrs. S. S. Clarkson, for Fanny Tyng scholarship in the school at Calcutta, . . . . .	30 00		
Mrs. J. J. McComb, for the support of Mary McDowell in the Orphanage, Calcutta, . . . . .	50 00		
Mrs. Henry R. Winthrop, per Mrs. S. A. Church, for the general work, 50; for Marg. Williamson Hospital, 50, . . . . .	100 00		
Per J. C. V., Mrs. Richard S. Howell, Paris, France, 4; Mrs. M. M. Lac Thun, Switzerland, 10; Miss McIlvaine, Paris, France, .80; collected by J. C. V., 1.50; Mrs. Douglas Robinson, Jordanville, N. Y., 1, . . . . .	17 30		
Mrs. D. J. Ely, annual subscription, . . . . .	25 00		
Poughkeepsie, Poughkeepsie Aux., per Mrs. G. H. Morgan, for the support of Ping Tsung in the Bridgman Mem'l Home, Shanghai, . . . . .	30 00		
Port Henry, Band of Hope, to complete pledge for 1887, 21, and for 1888, 60, . . . . .	81 00		
Rye, Mite Chain of Mrs. John Erving, . . . . .	150 00		
Schenectady, Mrs. Irving C. Losee, annual subscription, . . . . .	5 00		
	<u>\$1,613 98</u>		
NEW JERSEY.			
Chatham, Oak Ridge Band, per Miss Sarah Wallace, for the support of Ugila, at Calcutta, Highlands, Invalids' Aux., per Mrs. R. R. Proudfit, Treas., . . . . .	40 00		

Trenton, Miss Mary H. Fisk, for the support of Mamie Fisk, at Yokohama, . . . . . 6 00

\$1,240 44

PENNSYLVANIA.

Lancaster, Miss S. S. Le Fevre, annual subscription for two years, . . . . . 2 00

Philadelphia, Mrs. K. S. Nicholson, for freight on box, . . . . . 2 25

Pittsburgh, Pittsburgh Br., Lawrenceville Torch Bearers, to support a child in the school at Yokohama, 50; Miss Frances Marshall, to support a child in the Orphanage, Calcutta, 30; for the general work, 36; Mrs. F. H. Brunot, 100, . . . . . 216 00

Scranton, Grace Church, Reformed Episcopal, Woman's Missionary Society, per Mrs. D. M. Stearns, towards the support of Shina Kono, Bible Reader at Yokohama, . . . . . 15 00

\$235 25

DELAWARE.

Wilmington, per Miss E. P. Warner, freight on Mission boxes, . . . . . 4 07

MARYLAND.

Baltimore, Band of Hope, per Mrs. A. F. Crane, . . . . . 7 00

Glyndon, Dr. Charity, 6; Chinese Baby, 4, . . . . . 10 00

\$17 00

OHIO.

Cincinnati, Cincinnati Branch, Doremus Band, . . . . . 80 50

Saybrook, Mrs. Ada Lee, for Miss Lathrop's work in Allahabad, . . . . . 3 00

\$83 50

ILLINOIS.

Chicago, Chicago Br. (see items below), . . . . . \$385 24

Rockford, Argonauts, per Mrs. Ralph Emerson, for the support of Eda Roderick, at Allahabad, 100; Mrs. W. E. Hale, Chicago, Ill., towards sending out a new missionary, 25, . . . . . 125 00

Mrs. A. L. Taggart, for a scholarship in Miss Gardner's school, Calcutta, . . . . . 30 00

\$540 24

MISSOURI.

St. Louis, St. Louis Aux., per Mrs. S. W. Barber, Treas., for Bible Reader at Calcutta, 32.50; Mr. and Mrs. S. W. Barber, for "Sarah," in Miss Gardner's school, 25, . . . . . 57 50

KENTUCKY.

Franklin, per Mrs. D. A. Duncan, towards the support of Bible Reader Iwa Zaki Okin San, . . . . . 25 00

TEXAS.

Georgetown, Mrs. J. L. D. Hughes, a Thank Offering, . . . . . 10 00

Subscriptions to THE MISSIONARY LINK:

Mrs. Lathrop, 5; Miss Lill, 3; Mrs. Winthrop, 5; Newark Aux., per Mrs. Dorrance, 10.40; Mrs. J. D. Richardson's subscribers, 5.6c, . . . . . 29 00

Smaller amounts, . . . . . 33 70

Sales of publications, etc., . . . . . 5 76

Total receipts from October 1st to December 1st, 1888, \$4,117 76

MRS. RUFUS WAPLES,

Asst. Treas.

RECEIPTS of Boston Branch.

Boston, Miss M. L. Richardson, for a Christmas gift to Yoni and Martha, at Yokohama, and Kumadini in Miss Gardner's school at Calcutta, 15; for support of Martha, at Yokohama, 40; for support of Vong Dsu, in the Bridgman Mem'l Home School, Shanghai, 40, . . . . . \$95 00

Mrs. J. D. Richardson's subscribers, per Mrs. F. E. Blake, . . . . . 48 50

Bridgewater Zenana Band, for Miss Gardner's work in Calcutta, . . . . . 20 00

Cambridge, S. D. S., . . . . . \$5 00

Dorchester and Roxbury Aux., collection from St. Mary's Church: Mrs. Chas. E. Stedman, 2; Mrs. Glover, 1; Mrs. Bellamy, 1; Mrs. Joseph H. Beale, 1; Mr. J. A. Estabrook, 2; Mr. T. D. Quincy, 5; Mrs. Quincy Tucker, 10, . . . . . 22 00

\$190 50

Mrs. HENRY JOHNSON,

Treas.

## RECEIPTS of Chicago Branch.

Mrs. L. H. Davis, . . . . .	\$2 00	Cawnpore, India, . . . . .	\$250 00
Miss Ella Crumbaugh, for Annie Lawrence, Calcutta, . . . . .	15 00	For freight on tablet for the M. A. Merriman school building, . . . . .	2 24
Mrs. F. B. Carter, . . . . .	1 00	Mrs. Lester Curtis, . . . . .	1 00
The Misses Brooks, . . . . .	2 00	Mrs. N. S. Bouton, . . . . .	20 00
Mrs. J. Patterson, . . . . .	1 00	Mrs. Erastus Foote, . . . . .	5 00
Mrs. Emerson, . . . . .	1 00	From S. S. of the Second Pres. Church, for the M. A. M. Me- morial School at Cawnpore, . . . . .	60 00
Mrs. Benton, . . . . .	1 00	Mrs. Rockwell, . . . . .	2 00
Mrs. T. E. Patterson, . . . . .	1 00		
Mrs. T. B. Blackstone, . . . . .	20 00		
Mrs. Neahr, . . . . .	1 00		
H. P. Merriman, M.D., to com- plete the sum of 1,000 for the erection of a building for the Mary A. Merriman school at			\$385 24

MRS. O. F. AVERY,  
*Treas.*

## RECEIPTS of Philadelphia Branch.

Through Mrs. W. R. Nicholson, from a friend, Cumberland, Md., 4; Infant School of Sec- ond R. E. Church (additional), to support Meta Janné, Edith Riddell and a third child, to be called Edith Fisler, 70; Miss S. K. Davidson, for Sally Lane, in Calcutta Orphanage, 30; Mrs. W. R. Nicholson, 2,	\$106 00	Mrs. A. Manderson, 3; Miss E. Manderson, 2; LINKS, .50,	\$5 50
Through Mrs. J. Howard Smith, Aftermath Mission Band, for Cawnpore, . . . . .	45 00	Through Miss M. Longstreth, Susan Longstreth, . . . . .	10 00
Through Mrs. R. C. Matlack, Mrs. E. H. Williams, . . . . .	25 00	Through Miss Garrett, Treas., X. Y. Z. Society, of Germantown, Interest from Harriet Hollond Fund, . . . . .	113 00 490 00
Through Mrs. T. S. Foster, Mrs. T. S. Foster, 5; Mrs. J. C. Pechin, 2, . . . . .	7 00	Interest from M. A. Boardman Fund, . . . . .	35 00
Through Mrs. D. Haddock, Jr.,		Interest from Mrs. Early Fund, . . . . .	30 00
		Interest on deposits, . . . . .	5 85
		Cash, . . . . .	6 46
		Mrs. G. Ettinger, LINK, . . . . .	50
			\$879 31

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